North Indian Conf.

India

1026

CONFERENCE MANUAL.

MANUAL

OF THE

NORTH INDIA CONFERENCE

OF THE

Methodist Episcopal Church.

LUCKNOW:
PRINTED AT THE METHODIST PUBLISHING HOUSE,

1887.

PREFACE.

THE "Conference Manual" is intended to contain in an available form the action of the Conference from year to year on such questions as Temperance, Sunday-schools, Education, etc.; the orders of the Finance Committee; and the instructions of the Missionary Board and General Committee. The last edition was published in 1874: a revised edition has been needed for several years and is now presented. It speaks for itself.

The catalogue of books published by our Publishing House is omitted as it can be had on application to the Agent.

E. W. P.
B. H. B.

November, 1887.

CONFERENCE MANUAL.

I.—HISTORICAL.

1856 September 23rd, Dr. Butler landed in Calcutta, reached Lucknow November 29th, Bareilly in December; Mission established.

1857 May 18th, outbreak of the mutiny in Bareilly; Nynee Tal occupied.

1858 September 15th, Lucknow occupied.

1859 First Annual meeting, held at Lucknow in August; Bareilly re-occupied; Moradabad, Bijnour and Shahjahanpur occupied.

1860 Budaon occupied.

1861 Sitapur and Lakhimpur occupied.

1864 Roy Bareilly and Gonda occupied. India Mission Conference organized December 8th, at Lucknow by Bishop Thomson.

1865 Garhwal (Paori) and Sambhal occupied.

1866 Barabanki occupied.

1868 Bahraich occupied.

1869 Panahpur occupied.

1870 Bishop Kingsley's visit. November 20th, Rev. W. Taylor, landed in Bombay.

1871 Cawnpore and Hardui occupied; Rev. W. Taylor labors in North India.

1872 Bareilly Theological Seminary established.

1873 Allahabad occupied.

1874 Bishop Harris' visit. East Kumaon (Pithoragarh), and Dwarahath occupied. Cawnpore Memorial School opened.

1875 Agra occupied.

1876 November 9th, South India Conference organized at Bombay by Bishop Andrews.

1877 Bishop Andrews' visit. Centennial School opened at Lucknow.

1879 Bishop Bowman's visit.

1880 Boys' High School at Nynee Tal opened.

1881 Bishop Merrill's visit. "Delegated Conference" or Central Committee held in July, at Allahabad.

1883 Bishop Foster's visit.

1885 Bishop Hurst's visit. First session of Central Conference, at Bareilly.

1887 Bishop Ninde's visit. Bengal Conference organized by Bishop Ninde; second session of Central Conference, at Bombay; Boundary lines arranged as follows :—

I.—*The North India Conference* shall consist of the North-West Provinces and Oudh, excepting the Districts of Saharanpur and Dehra Dun, and the Allahabad English Church.

II.—*The South India Conference* shall consist of Sindh, Gujerat the Bombay Presidency, and all of peninsular India south and west of a line drawn from Burhanpur, C. P., to Jabalpur, and including them, thence due east to Bengal and along its south-west border to the Bay of Bengal.

III.—*The Bengal Conference* shall consist of Bengal and the portions of India not included by the North and South India Conferences, with Burmah and the Straits' Settlements.

II.—"RULES OF ORDER."

I.—All the business of the Conference, excepting such as may be brought forward by the President, shall be introduced by motion.

II.—All questions of order shall be determined by the President, whose decision shall in all cases prevail, unless overruled by an appeal to the Conference : any three members dissenting from the President's judgment, shall have a right to appeal to the Conference.

III.—The President shall appoint all Committees not otherwise specially ordered by the Conference.

IV.—All motions or resolutions introduced by any member of the Conference shall be reduced to writing, if the Secretary or any member request it.

V.—No new motion or resolution shall be entertained till the one under consideration shall be disposed of, which may be by adoption or rejection ; unless one of the following motions should intervene : namely indefinite postponement, postponement till a given time, to lie on the table or to amend : and these motions shall have precedence in the order in which they are placed.

VI.—Every member shall have a right to speak on any motion, but shall not speak more than fifteen minutes at any one time, nor more than once on any one subject until all have spoken, who desire to do so ; unless by special permission of the Conference.

VII.—Every member, when he speaks, shall rise from his seat, and respectfully address the chair : and shall not on any occasion use personal reflections or intemperate language.

VIII.—When a member intends to make complaint against another, having a bearing upon his moral character, he shall apprize such brother of his intention, before he brings it into Conference.

IX.—No member shall absent himself from the services of the Conference unless he be sick or unable to attend.

X.—It shall be in order for any member of the Conference, when he thinks a question has been sufficiently discussed, to move that the question be taken without further debate : and if the motion be sustained by two-thirds of the members present and voting, the main question shall then be put without further discussion.

III.—COURSES OF STUDY.

A.—FOR AMERICAN MISSIONARIES.

FIRST YEAR.

1. Hindustáni Grammar (Forbes or Williams.)
2. Mufid-ul-Atfál. (Methodist Publishing House, Lucknow.)
3. Haqaiq-ul-Maujúdát. (Methodist Publishing House Lucknow.)
4. Bág-o-Bahár (first Story, omitting the Muqaddama.)
5. *Writing and Translation.* English First Reader (C. V. E. Soc.,) the first thirty pages to be translated into Hindustáni and written by the candidate in the Persian character and presented for Examination.
6. *Conversation* in Hindustáni between the candidate and the examiners.
7. *To be read :* Hunter's Brief History of the Indian People.

SECOND YEAR.

A. Urdú Language.

1. Bág-o-Bahár finished.
2. Mirát-ul-Urús, (Newal Kishore Press.)
3 Written sermon in the Persian character.

B. Hindí Language.

1. Hindí first Book (Methodist Publishing House, Lucknow.)
2. Srisht ká Varnan (Newal Kishore Press.)
3. Dharm Tula (Allahabad Mission Press.)
4. *Conversation* in Hindí between the candidate and the examiners.

THIRD YEAR.

A. Urdú Language.

1. Ikhwan-us-Safa.

B. Hindí Language.

1. Grammar (Etherington or Kellogg.)
2. Sat Mat Nirúpan.

3. *Translation and Writing.* English First Reader (C. V. E. S.) pp. 30-50, to be translated into Hindí and written by the candidate in Nágrí character and presented for Examination.

C. English.

To be read: Wheeler's Short History of India.

FOURTH YEAR.

Candidates may choose between the courses marked A. and B. The rest marked C. and D., is compulsory.

A. Hindí and Sanskrit Course.

1. Prem Ságar.
2. Ballantyne's Elementary Sanskrit Grammar.
3. Hitopadesh, first Book.

B. Persian Course.

1. Persian Grammar (Forbes.)
2. The Gospel of Matthew.
3. Muntakhabát-i-Fársí.

C. Writing and Composition.

An Essay in Hindí or Persian (written in the character.)

D. English.

To be read, Robinson's Hinduism in its Relations to Christianity.

FIFTH YEAR.

Candidates have the same option as in the Fourth year.

A. Sanskrit Course.

1. Grammar (Monier Williams.)
2. Hitopadesh, second Book.

B. Persian and Arabic Course.

1. Gulistán (omitting the Muqaddama.)
2. Arabic Grammar (Forbes or Palmer.)
3. Arabic Reader (Forbes.)

C. Writing and Translation.

Short English Exercises furnished by the Examiners to be translated into Sanskrit or Arabic, and written in the character.

D. English.

To be read: Sell's Faith of Islam.

B.—FOR THE ANNUAL CONFERENCE.

Sálána Kánfarans kí Fihrist kí ḳhwándagí.

[Note. Candidates who prefer it, may take the English Course of the Discipline.]

FOR ADMISSION ON TRIAL.

Dáḳhila ke wáste.

1. Candidates must be acquainted with the common branches of Vernacular education as Grammar, Geography and Arithmetic in Urdú or Hindí.
2. Ancient History, Aína i Táríḳh-numá, and History of India, Sair i Mutaqaddamín. (Curator's, Allahabad.)
3. Rhetoric, Misbáh ul Balágat, (Methodist Publishing House, Lucknow.)
4. Geography of Palestine, Jugráfiya i Pák Kitáb. (Sikandra Press.)
5. Discipline of the Methodist Episcopal Church.

BOOKS TO BE READ.

Mutálaẓ karneke liye.

1. Begunáh i Masíh. (Hooper: Lahore Tract Depot.)
2. Morris's Church Polity, Ek Waz, Bishop Morris sáhib ká.
3. Political Economy, Risála i Ilm Intizám i Madan. (Curator's, Allahabad.)
4. "The Bible not of Man." Baibal insán ke aqlí zámon se baṛhkar hai.

FIRST YEAR.

Pahlá Sál.

1. Walker's Philosophy of the Plan of Salvation, Filásafí dar báb Tadbír i Naját (Lucknow.) Ilm i Iláhí ká Usúl. (N. I. T. S.)
2. Muller's Doctrine of Sin, Haqíqat i Gunáh. (Lahore.)
3. Mitchell's Letters to Indian Youth, Ḳhutút i Jawánán i Hind. (Lodiana Ed.)
4. Church History, Intiḳháb Tawáríḳh i Kalísiya (Caleb: Mission Press, Allahabad.)
5. Homiletics, Ilm i Waẓ. (Lucknow.)
6. Ansan ul Qisas. (Part of Horne's Introduction, Lucknow.)
7. Written Sermon, Tahrírí Waẓ.

TO BE READ.

Mutálaẓ karne ke wáste.

1. Qurbat i Iláhí yá Taqdís i Mominín. (Mission Press, Allahabad, or N. I. T. S.
2. Hayát ul Muttaqín. (Lucknow.)
3. Táríḳh i Muhammadí, Life of Mahomed. (Lahore.)
4. Taftísh i Islám. (Methodist Publishing House, Lucknow.)
5. Collier's History of England, Inglistán kí Tawáríḳh. (Newal Kishore or Government Curator's, Lahore.)

SECOND YEAR.

Dúsrá Sál.

1 Maḳhzan Ilm i Iláhí (Lucknow.) Iláhí Buráhín, Masíh kí Ulúhiyat o Insáníyat kí Dalílen. (N. I. T. S.)

2. What think ye of Christ, Masíh Ibn Ulláh. (Vaughan: Lodiana.)
3. Tarík ul Hayát.
4. Mat Pariksha 2 parts and Sat Mat Nirúpan.
5. Catechism No. III.
6. Written Sermon, Tahrírí Waz.

TO BE READ.

Mutálą karne ke wáste.

1. Introduction to the five books of Moses, Miftáh ut Tauret. (Lodiana or Lahore.)
2. Commentary on Genesis, Paidáish kí Tafsír.
3. Risála Ilm i Tabíat (Lakshmí Shankar's.)
4. Flavel's Fountain of Life, Chashma e Zindagí. (N. I. T. S.,) or Thomas á Kempis in Hindí, Kristánír Karan.

THIRD YEAR.

Tísrá Sál.

1. Ráh i Zindagí. (N. I. T. S.)
2. Teg o Sipar. (Lodiana)
3. Bushnell's Character of Jesus, Ísá kí Sírat. (Lahore.)
4. Butler's Analogy, Millat i Tashbihí. (Methodist Publishing House, Lucknow.)
5. The Trinity, Tashríh ul Taslís. (Lucknow.)
6. Logic, Kawáif ul Mantiq.
7. Niyáz Náma. (N. I. T. S.)
8. Tahrírí Waz.

TO BE READ.

Mutálą karne ke wáste.

1. Hamárá Bádsháh aur Shafí, Wise's Christ our Lord and King. (Lucknow.)
2. Muąjize Haqq ó Bátil, On Miracles. (Lucknow.)
3. Misr kí qadím Tawáríkh, Ancient Egypt. (Curator's, Allahabad.)
4. Life of Dr. Judson, Dáktar Judsan Sáhib kí Sarguzasht. (Lahore.)
5. Dr. Scott's Commentary on Luke and John.

FOURTH YEAR.

Chauthe sál ke ímtihán ke suwálát.

FASL I.

Díndárí aur auqátguzárí ke bayán men.

1. Ráháni zindagí kyá hai? us kí asliyat bayán karo.
2. Kyúnkar malúm hotá hai, ki ham men Ráháni zindagí hai?
3. Wajz ko kis tarah malúm hotá hai, ki Khudá ne mujh ko waz ke kám ke wáste talab kiyá hai?
4. Khádim ud dín ke kháss kám bayán karo, aur yih batláo ki is khidmat ke wáste kaun kaun se wasf cháhiyen?
5. Wuh kaun se tariqe hain, jin se yih ausáf parhte játe hain?
6. Batáo ki logon ke gharon par ahwál-pursí ke liye jáná, kaisá zarúr hai, aur yih kaho ki tumhárí is kám men kis qadr tawajjuh hai?
7. Yih batáo ki kis tarah parhte likhte ho?
8. Jab se tum Kánfarans kí imtihán-bardárí men ho, tab se tum ne jitní kitáben har sál dekhí hain un sab ke nám batáo?
9. Kutub i Muqaddasa ke parhne men tumhárá kitná waqt sarf hotá hai aur kis tariq se parhte ho?

FASL 2.

Baibal ká imtihán.

1. Kis iṭabár se tum Baibal ko Kalám i Iláhí jánte ho, aur kin daláil se tum yih ráe rakhte ho ?
2. Kis dalíl se Majmúa i Aḥd e Aṭíq ko, jo ham men murawwij hai, muṭatabar jante ho ? Kḥulása bayán karo.
3. Kis dalíl se wuh sab kitáben jo is Majmúa i Aḥd i Jadíd men dáḳhil hain, muṭatabar o saḥíh jánte ho ? muḳhtasar bayán karo.
4. Kis tarah Muhammadíon ke is dawe ko, ki Kutub i Muqaddasa mansúḳh ho gaí hain, galat sábit karte ho ?
5. Khurúj i Misr se Yashú kí maut tak, Isráelíon kí táríḳh ká ḳhulása batáo.
6. Das firqon kí bagáwat ke mutaallik jo ḳháss wáqiát hain, unhen bayán karo.
7. Yahúdíon kí sálaná ʃden aur níz yih ki kis bát ke wáste muqarrar húí thín, aur kis tarah par adá kí játí thín, batáo.
8. Kháss ḳháss nabíon ke nám aur jis zamáne men unhon ne nabúwaten kín, wuh zamáne aur níz yih ki wuh nabúwaten kis báre men thín bayán karo.
9. Khudáwand Masíh kí báton se kuchh aisí misálen do jin se záhir hotá hai ki wuh Puráne Aḥd ke nawishton ko muṭatabar samajhtá thá.
10. Kaun sí pesh-ḳhabaríán Masíh se mutaallik hain, ḳhusúsan us kí ámad aur sírat aur kám aur maut se ?
11. Masíh kí zindagí ke hálát kis kis waqt ke maḷúm hain, aur muddat aḥd i risálat kis qadar thí ?
12. Us kí risálat ke ḳháss wáqiát aur jahán jahán ki wuh guzre hain, batáo.
13. Kháss ḳháss báten mundarja i Aamál i Rasúl batáo.
14. Muajiza kyá hai aur muajizon se kyúnkar maḷúm hotá hai ki Kutub Muqaddasa min-jánib Alláh hain ?

FASL 3.

Baibal kí taḷímát ke bayán men.

1. Khudá ká wajúd Baibal se kis tarah sábit hotá hai ?
2. Baibal se Taslís ká kyá subút hai yane ki ek Khudá men tín aqnúm hain ?
3. Khudá kí sifat batáo aur har sifat ká subút Pák nawishton se do.
4. Khudá ke mujassam hone ká masla jo Kutub i Muqaddasa men páyá játá hai, use bayán karo, aur yih batáo ki us taḷím ko naját ke bandobast se kyá iláqa hai ?
5. Masíh kí ulúhiyat Kutub i Muqaddasa se sábit karo.
6. Baibal kí kaun kaun sí áyát Ulúhiyat i Masíh ke muḳhálif, Musalmán pesh karte hain, aur tum un ke kyá mane lete ho ?
7. Rúh i Quds kí aqnúmiyat ká, aur Ulúhiyat ká aur us ke kám ká, Pák nawishton se subút do.
8. Ádam ke gunáh ká natíja us ke aur us kí aulád ke haqq men kyá húá ?
9. Masíh ke kafáre aur gunáhon kí muáfí men kyá iláqa hai ?
10. Masíh ke jí uthne ká subút do.
11. Masíh kí shafáat kí aslíyat aur fáida, jaise Kutub i Muqaddasa men taḷím hai, bayán karo.
12. Rúh ul Quds kí gawáhí kí nisbat kyá taḷím o dalíl hai ?
13. Masíhí kamáliyat ká masla jo Wesley sáhib ne sikháyá hai use muḳhtasaran bayán karo aur Baibal se us ká subút do.
14. Naí paidáish aur kámil pákízagí ke darmiyán jo farq hai use samjhá do.
15. Is dawe ke báre men ki "jo koí az sar i nau paidá hotá hai is taur se nahín giregá ki áḳhir i kár halák ho jáe," hamárí Kalísiyá kí kyá ráe hai ? aur sábit karo ki yih ráe Kalám i Iláhí ke bamújib hai.
16. Batáo ki Baptismá kaisí rasm hai, aur kis garaz se hai, aur kyún farz hai ? har bát ká subút do.
17. Sábit karo ki bachchon ko Baptisma dená munásib hai.
18. Baibal men Aḥá e Rabbání kí nisbat kaun kaun se muháware áe hain, aur wuh kis garaz se hain, aur Masíhíon par un ká mánná kyún farz hai ?

19. Hindúon ke masle tanásukh, yane káyá palat ko kyúnkar galat sábit karte he
20. Jism ke jí uthne ke báb men, Kutub i Muqaddasa men kyá talím hai? Hawála do.

FASL 4.

Kalisiya ke intizám o tartib ke bayán men.

1. Kalísiyá ke tarah tarah ke intizámát bayán karo.
2. Methodist Episkopal Kalísiyá men Generel Kánfarans aur Annual Kánfarans aur Quárterlí Kánfarans ke mutaalliq kyá kyá kám hain?
3. Kalísiya ke uhdadáron men "Bishop" aur "Presiding Elder" aur "Elder" aur "Díkan" aur "Príchar in Chárj" aur "Lokal Príchar" aur "Stuard" aur "Trasti" aur "Kilás Lídar" jo hain, un men har ek ká kitná ikhtiyár hai aur kyá kám mutaalliq hai aur kis ke sámhne jawáb-dihí hai?

FASL 5.

Táríkh i Kalísiya.

1. Yahúdíon ke kháss firqe, Masíh ke waqt men kitne the? un ká bayán karo.
2. Awáil zamánon men jo aziyaten Masíhíon ne uthái hain, un ká kuchh bayán karo.
3. Un wasáil ká bayán karo jin ke sabab se ibtidá men Masíhí mazhab bahut phailá, (Mather Sáhib kí Tawáríkh i Kalísiya 3rá Báb, dafa 1, 2, 3, 5 ko dekho.
4. Gnostíkon kí kyá talím thí aur us se qadím Kalísiya par kyá kharáb asar paráí? (Mather Sáhib kí Tawáríkh i Kalísiya 3rá Báb dafa 85.)
5. Luther Sáhib se ain qabl, Dín i Íswí ká kyá hál hai?
6. Barí Isláh i Mazhabí to Luther sáhib ke waqt men húí, us ká hál batáo, kis sabab se wuh isláh húí thí, aur kaun kaun log us men sharík i hál the?
7. Britániyá e Uzmá men Methodist Kalisiya ke muqarrar hone ká sabab batáo, aur Wesley sáhib kí tabrík men kháss log kaun the?
8. Methodist Episkopal Kalísiya kis sabab se aur kis waqt men aur auwal kahán baní. (Disiplin ká báb i auwal dekho.)
9. Hinúd ke mukhtalif firqa aur yih ki wuh kahán se nikle aur un ká bání aur un ke khass aqide batáo.
10. Muhammadíon ke dín kí ibtidá aur Muhammad Sáhib ká kuchh bayán karo, aur mukhtalif firqon ká aur un ke hádíon ká kuchh zikr karo
11. Sikhon ke mazhab kí ibtidá kahán se hai aur use Hinúd o Islám ke mazhab se kyá iláqa hai?
12. Brahmo mazhab ká ágáz o taraqqí aur hálat i maujúda aur kháss aqídon ká bayán karo.

Mutála karne ke liye.

1. Táríkh i Yúsufí, Josephus. (Mission Press, Lucknow.)
2. Brahmo Mazhab. (Mission Press, Lucknow.)
3. Augustín ke Iqrárát, Augustine's Confession. (Mirzapore Mission Press.)
4. Hall ul Ashkál. (Mission Press, Lucknow.)
5. Jáme ul Faráiz. (Lahore Tract Depot.)
6. Miftáh ul Hinúd. (Mission Press, Lucknow.)

FOR LOCAL ORDERS.

Un Lokal Prícharon ke imtihán jo Díkan yá Eldar honá chahte hain.

I. LOCAL DEACONS.

Lokal Díkan ká imtihán.

1. The candidates must pass a satisfactory examination in review of the four years' course for Local Preachers.

Jo log Lokal Ḍíkan honá cháhte haiṇ, unheṇ chár baras kí ḳhwándagí kí un kitáboṇ meṇ jo Lokal Prícharoṇ ke wáste muqarrar haiṇ, phir muḳhtasar imtihán denâ hogá.

2. Haqíqat i Gunáh. (Lahore.)
3. Ilm i Waz. (Lucknow.)
4. Millat i Tashbíhí. Butler's Analogy.
5. Tahrírí Waz.

TO BE READ.

Mutálaṇ kí Kitábeṇ.

1. Intiḳháb Tawáríḳh i Kalísiyá, Church History. (Mission Press, Allahabad.)
2. Hayát ul Muttaqín. (Lucknow.)
3. Chashma i Zindagí. Flavel's Fountain of Life. (N. I. T. S.)
4. Paidáish kí Tafsír.

II. LOCAL ELDERS.

Lokal Eldar ká imtihán.

1. Review of the books to be studied and read for Local Deacon's Orders.

Jo Kitábeṇ Lokal Ḍíkanoṇ ke imtihán aur mutálaṇ ke wáste muqarrar haiṇ, unheṇ muḳhtasar imtihán.

2. Philosophy of the Plan of Salvation, Filásafí dar báb tadbír i naját. (Lucknow.)
3. Ráh i Zindagí. (N. I. T. S.)
4. Ísá kí Sírat. (Lahore.)
5. Teg o Sipar. (Lahore.)
6. Rúh ul Quds kí Taʿlím, Walker's Doctrine of the Holy Spirit. (Lucknow.)

Mutálaṇ kí Kitábeṇ.

1. Risála i Ilm i Tabíat, Natural Science. (Curator's, Allahabad, Rs. 2-8.)
2. Táríḳh i Yúsufí, Josephus. (Lucknow.)
3. Augustín ke Iqrárát, Augustine's Confessions. (Mirzapore.)
4. Qurbat i Iláhí. (N. I. T. S.)
5. Masíh Ibn Ulláh, Vaughan's "What think ye of Christ." (Lodiana.)

Kitábeṇ jo mauqaṇ par dekhne meṇ mufíd haiṇ.

Taqdís ul Lugát. (Lucknow.)
Lugat i Kitáb i Muqaddasa. (N. I. T. S.)
Kalíd ul Kitáb.
Musharrah i Fiqrae Baibal. Annotated Bible. (N. I. T. S.)
Paidáish kí Tafsír.
Khurúj kí Tafsír.
Tarjuma i Mazámír ba-shara tafsír. (N. I. T. S.)
Yasaiyáh nabí kí kitáb kí tafsír. (N. I. T. S.)
Tafsír Matí o Marqus kí Injíl kí. (Lucknow.)
Injíl Matí o Marqus kí Tafsír. (Mission Press, Allahabad.)
Injíl Lúqá o Yúhannâ kí Tafsír. (Allahabad.)
Rasúloṇ ke Aamál kí Tafsír. (Allahabad.)
Rúmíoṇ ke ḳhatt kí Tafsír. (Allahabad.)
Mukáshafát kí Tafsír, (Lucknow.) Chand aur ḳhattoṇ kí, aur baz aur Nabíoṇ kí kitáboṇ kí Tafsír, Mission Pressoṇ meṇ ab miltí haiṇ.

(C.)—LOCAL PREACHERS AND EXHORTERS.

DISṬRIKṬ KANFARANS KI FIHRIST I ḴHWANDAGI.

(Hindí ḳhwándagí meṉ bạzí kitábeṉ Roman hurúf meṉ haiṉ.)

Urdú.	Hindí.
Ekzárṭar ká Pahlá Sál.	*Ekzárṭar ká Pahlá Sál.*
1. Urdú baḳhúbí likhná aur paṛhná.	1. Hindí baḳhúbí likhná aur paṛhná.
2. Shams-ul-Jugráfiya.	2. Jagat Bhugol, Pahlá Hissa.
3. Hisáb, Jamạ,Tafríq,Zarb Taqsím.	3. Hisáb, Jamạ, Tafríq, Zarb.
4. Aqáịd-Náma, Pahlá Hissa.	4. Aqáịd-Náma, Pahla Hissa.
5. Chároṉ Injíl, aur Aạmál.	5. Chároṉ Injil aur Aạmál.
Ekzárṭar ká Dúsrá Sál.	*Ekzárṭar ká Dúsrá Sál.*
1. Kitáb i Muqaddas ká Ahwál.	1. Dharm Pustak ká Itihás.
2. Gulshan i Fayúz Sarf o Nahw.	2. Vyákaran.
3. Hisáb, Jamạ, Murakkab se Taqsím Murakkab tak.	3. Hisáb, Jamạ, Murakkab se Taqsím Murakkab tak.
4. Ḍisiplin, Pahlá Hissa.	4. Disiplin, Pahlá Hissa.
5. Ḳhutút Pulús ke.	5. Ḳhutút, Mukáshafát.
Ekzárṭar ká Tísrá Sál.	*Ekzárṭar ká Tísrá Sál.*
1. Aqáịd-Náma, Dúsrá Hissa.	1. Aqáịd-Náma, Dúsrá Hissa.
2. Disiplin, Dúsrá Hissa.	2. Disiplin, Dúsrá Hissa.
3. Haqáiq ul Maujúdát.	3. Vidyánkur.
4. Ahl i Hind kí muḳhtasar Táríḳh.	4. Ahl i Hind kí Muḳhtasar Táríḳh.
5. Mízán ud Dín.	5. Dharm Tulá.
6. Injíl ke báqí Ḳhutút.	6. Injíl ke báqí Ḳhutút.
Ekzárṭar ká Chauthá Sál.	*Ekzárṭar ká Chauthá Sál.*
1. Músá kí Páṉch Kitábeṉ.	1. Músá kí Pánch Kitábeṉ.
2. Ḳhulása i Nizám i Shamsí.	2. Khagol Viddyá.
3. Ịlm Iláhí i Ạqlí.	3. Gyán Darpan.
4. Guldasta i Aḳhláq.	
5. Hidáyat ul Waịzín.	
Lokal Príchar ká Pahlá Sál.	*Lokal Príchar ká Pahlá Sál.*
1. Ḍisiplin, Tísrá Hissa.	1. Ḍisiplin, Tísrá Hissa.
2. Miftáh ul Kitáb, Hissa i Auwal.	2. Miftáh ul Kitáb, Hissa i Auwal.
3. Inglistán kí Tawáríḳh, 2 ána.	3. Inglistán ká Itihás, 2 ána.
4. Maḳhzan Ịlm i Iláhí.	4. Sat Mat ká Márg.
5. Yashú se Ástar tak.	5. Yashú se Ástar tak.

URDÚ.

Lokal Príchar ká Dúsrá Sál.

1. Ḍisiplin, tamám.
2. Miftáh ul Ḳitáb tamám.
3. Dín i Haqq kí Tahqíq Hinúd kí bábat.
4. Taʿlím i Muhammadí.
5. Aiyúb se leke Ġazal ul Ġazalát tak.

Lokal Príchar ká Tísrá Sál.

1. Ilm i Tabíʿat, Lakshmí Shankar Misr.
2. Tawáríḳh i Kalísíyá, Caleb yá Muir sáhib kí.
3. Weslí sáhib ká Ahwál.
4. Taríq ul Hayát.
5. Ilm i Iláhí ká Usúl.
6. Yasaiyáh se Dániel tak.

Lokal Príchar ká Chauthá Sál.

1. Mízán ul Haqq.
2. Miftáh ul Asrár.
3. Masíhí Kámiliyat.
4. Tasdíq ul Kitáb.
5. Mirát ul Hunúd.
6. Húsiá se Maláki tak.

HINDÍ.

Lokal Príchar ká Dúsrá Sál.

1. Ḍisiplin, tamám.
2. Miftáh ul Kitáb, Dúsrá Hissa.
3. Sat Mat Nirúpan Hinúd kí bábat.
4. Satwa Rájas Támas Sangrám.
5. Aiyúb se Ġazal-ul-Ġazalát tak.

Lokal Príchar ká Tísrá Sál.

1. Physical Geography, Hindí, by Lakshmí Shankar Misr. (Sold at Curator's).
2. Tawáríḳh i Kalísiyá, Caleb kí.
3. Mat Parikshá, Pahlá Hissa.
4. Bád Nibáran.
5. Yasaiyáh se Dániel tak.

Lokal Príchar ká Chauthá Sál.

1. Mat Parikshá, Dúsrá Hissa.
2. Sat Autár ká Barnan.
3. Tasdíq ul Kitáb.
4. Dharmá Dharam Parikshá.
5. Mirát ul Hunúd.
6. Húsiá se Maláki tak.

———:o:———

IV.—FINANCE COMMITTEE.

COMPOSITION.

The Finance Committee is composed as follows :—the Presiding Elders and Conference Treasurer (*ex-officio* members), and five elective members, two of whom are to be Hindustani members of Conference. The five to be elected at each Session of Conference, to begin work at the first meeting of the Finance Committee held after the adjournment of Conference.

BUSINESS RULES.

1. The Committee shall do business only in Session convened.
2. A majority of the members of the Committee shall constitute a quorum.
3. The Presiding Elders shall have authority to call a Meeting of the Committee during the interim of Conference Sessions.
4. A copy of the proceedings of such Meeting shall be forwarded to absent members.

FINANCE COMMITTEE ORDERS.

I. Estimates.

1. All estimates for buildings, or for enlarging Mission residences, churches or school-houses, must be accompanied by a plan of the building, or enlargement, with estimates of proposed expenditure.

When Native churches ask aid for a parsonage or a chapel the estimate must be accompanied with plans, also a statement showing the amount required, and the amount that can be raised locally.

2. All estimates for schools whether of the Parent Society, or of the W. F. M. S., should be presented to the Finance Committee, accompanied with a statement showing the number of schools, number of scholars in attendance in each, the grade of the school, and current monthly expense.

In estimating for aid for educating Christian boys, a statement showing the number of boys, when and how taught, and the manner in which is to be expended, must be presented. No more than Rs. 2, or Rs. 2-8 will be allowed for each.

II. Self-Support.

1. In preparing estimates for salaries of Native preachers, the Presiding Elders shall, as far as possible, ascertain the number of Christians in each circuit able to earn a livelihood, and their average monthly earnings ; and on the basis of these facts, they shall report to the Finance Committee

the amount that each circuit should pay for pastoral support. The sum which the circuit should give, when fixed by the Finance Committee, shall be deducted from the estimates for Native preachers on that circuit.

2. We call the attention of our preachers and people to the importance of this question of self-support, and we urge that stress he laid on this collection above all other collections of the church.

III. Salaries.

1. The salary of all travelling and local preachers, irrespective of nationality, joining us in India and paid by the Missionary Society, shall be fixed by the Finance Committee, according to the necessities of each case.

2. The salaries arranged in the appropriations for members of Conference and local preachers regularly employed in the ministry include the preachers and their wives ; and both are expected to devote themselves faithfully to the work of God in their charges to the extent of their ability, and the wife of each preacher is expected to pass the course of study arranged for female mission workers.

Exceptions may be made in cases of medical workers regularly employed as such.

3. No appropriation shall be made for any local preacher or exhorter, who has not been recommended by the District Conference by the renewal of his license, or otherwise.

4. Rents of Native preachers' houses shall be included in their salaries, and if at any place the Mission provides the preacher with a house, the rent allowed in the appropriation shall be under the direction of the Preacher-in-charge for the repairs of the Mission property where the preacher resides.

5. When the salary of a Native preacher is paid from Mission funds no Quarterly Conference shall have authority to augment that amount either from local funds or from the pastor's fund. When a circuit pays the salary of a preacher the Quarterly Conference should fix the salary as per Discipline.

6. Salaries of local preachers or exhorters will not be increased until the amount of increase has been recommended by the Committee on Appointments of the District Conference to which the candidate belongs.

7. All unexpended salary balances should be returned to the Treasurer at the end of each year.

IV. Employment of New Men.

1. Any Presiding Elder in employing new men as preachers and exhorters from outside his district, must secure the approval of all the Presiding Elders of the Conference.

2. In the employment and dismissal of preachers, teachers, or other assistants, either of the Parent Society or of the W. F. M. Society, whose names are on the list of appropriations, the consent of the Preacher-in-charge of the circuit and the Presiding Elder of the district must be secured.

V. Itinerating.

1. Missionaries in charge of circuits should, as far as possible, arrange to spend at least two months each year in itinerating work.

The above was approved by Conference as follows, viz :—

Resolved.—"That this Conference heartily approve of a resolution passed in the Conference Finance Committee at its session in July of the past year, relating to itinerating allowances, and suggesting that each member of Conference, not hindered by some special appointment, be requested to spend at least two months of the year in itinerating among the villages."

2. An itinerating allowance may be included in the estimates for such circuits, under the charge of Native preachers, as contain a number of out-stations; and the Preacher-in-charge may pay the actual expense of keeping his horse, or its equivalent while travelling in connection with his work.

3. When Native preachers or exhorters under the direction of a Preacher-in-charge, are sent on itinerating tours, travelling at their own expense, a *kuli* may be allowed each man while on the tour from the itinerating allowance of the circuit.

4. Moving of Native preachers in the Hills.

(*a*) No preacher or helper shall be allowed any thing for carriage of himself.

(*b*) Not more than three *kulis* shall be allowed for the carriage of the wife of any preacher or helper.

(*c*) Not more than one *kuli* shall be allowed for the carriage of any child.

(*d*) For all goods of all kinds, not more than 15 *kulis* shall be allowed, provided that in no case the total number shall exceed 20.

(*e*) In case of temporary removals from the Hills to the Bhabar, and *vice versâ*, the total number of *kulis* shall not exeed 10.

(*f*) In the case of the removal of a preacher or helper from one station to another, the Presiding Elder and the Preacher-in-charge, shall after full consideration of the circumstances, determine the number of *kulis* necessary under the above limit; and in no case shall the Preacher-in-charge of the station to which the removal takes place allow anything in excess of the amount so determined.

VI. Travelling to the Sanitarium.

The following table shows the comparative cost of travelling from the different stations to each of our Sanitariums, and is adopted by the Finance Committee as a guide in paying expenses to the Hills :—

From	To Naini Tal.			To Almorah.		
	One Missionary.	One child.	Two childen.	One Missionary.	One child.	Two children.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Agra, ...	51	22	38	70	29	49
Bareilly, ...	29	14	23	50	20	35
Bijnour, ...	40	17	28	60	24	40
Bahraich, ...	56	23	42	73	34	54
Budaon, ...	32	15	25	53	21	37
Cawnpore, ...	48	21	37	67	28	48
Gondah, ...	56	23	42	73	34	54
Lucknow, ...	47	20	36	66	28	47
Moradabad, ...	34	16	26	54	22	38
Sitapur, ...	49	21	37	68	28	48
Shahjehanpur, ...	32	15	25	52	21	37
Roy Bareilly, ...	66	20	36	81	28	47

The basis of the above adjustment is as follows, viz :—

(*a*) Intermediate railway fare for the person holding a certificate of sickness from Doctor and Presiding Elder.

(*b*) Intermediate railway fare for the children of that person (if a lady missionary) holding such certificate.

(*c*) Third class fare for one servant only for the person holding a certificate.

(*d*) One pice per mile for all extra luggage for each adult necessarily travelling and one half pice for each child.

(*e*) Six *kulis* allowed to each lady missionary, or in amount the same to either lady or gentleman, three *kulis* to each child over two years of age and under ten, and five *kulis* to two children. Three *kulis* for an adult's luggage, travelling on certificate, and one *kuli* for each child's luggage.

(*f*) One third more to be allowed in case of dangerous sickness.

VIII.—Travelling to Conference.

No missionaries receiving full salaries except those at Pithoragarh, Paori and those residing east of the Gogra, shall take their own or their Native assistants' expenses in travelling to Quarterly, District or Annual Conferences from either Mission or Local funds. The missionary residing at Pithoragarh shall not receive more than Rs. 100, and at Paori more than Rs. 75 per annum for such travelling expenses. Preachers residing on the east side of the Gogra river may receive, from their own station, local or itinerating accounts, their travelling expenses to Fyzabad or Byramghat.

2. Watchmen and gardeners for mission property shall in no case be paid from mission or local funds, when the property is occupied by a missionary.

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V.—MISSION BOARD AND GENERAL COMMITTEE ORDERS.

I. Appropriations for Schools.

"The General Missionary Committee, by resolution, directed us to say to the Conference that no part of the appropriations for Schools shall be used in support of other than Christian schools; that is, schools in which the Scriptures are freely read, and prayer freely made by some one authorized to do the same by the mission, or the missionary or Presiding Elder having charge of suchschool or schools."

New York, *Nov.* 15*th*, 1866. *Corresponding Secretary.*

II. On Correspondence.

"In regard to the *spiritual* interests of each station, the Preacher-in-charge should write, either directly to the Corresponding Secretary, or to the Presiding Elder, as he may prefer, judging from existing circumstances. As a general rule, it is best for the Preacher-in-charge to report to the Presiding Elder, and the Presiding Elder to report to the Corresponding Secretary, quarterly, upon the state of the work in his district. But there will arise a prosperous spiritual state of the Mission, in regard to which the Preacher-in-charge is well informed, and his heart warmed with his work. Then let him write directly for the Church at home, through the Corresponding Secretary, who will give it publicity as he may judge best."

"Official correspondence is never regarded as private. But matters personal and of a private nature, may be marked *private*, and held to be confidential."

NEW YORK, *May 21st*, 1865. *Cor. Sec.*

"Each Presiding Elder is the correspondent for his own District interests; and the Principals of the Orphanages should keep us advised in regard to these Institutions; and the Superintendent of the Press should keep us advised of our publication interests."

NEW YORK, *Nov. 29th*, 1866. *Cor. Sec.*

"It has occurred to the Secretaries to suggest to you the manner of your correspondence with this office, that it may be prompt and certain, *viz*:—

1. "We request that the President of your Conference for the time being be charged with the correspondence touching all matters in which the whole Conference has a common interest, except in relation to such matters as the Conference may think it best to refer to a special Committee; this duty to remain with the President for the Conference year following the adjournment of the Conference at which he presides, and until the meeting of the succeeding Session of the Conference."

2. "When a Bishop of the Church shall preside, we request that the Conference designate some one of its members as correspondent for the Conference for the year commencing with that Session, who shall be charged with the same duties as those indicated in the preceding item for the President of the Conference when he shall be chosen from among your own number."

3. "When matters are referred by the Conference to a special Committee, with authority to act for the Conference in the intervals of its Sessions, then we request that the Chairman of the Committee be charged with the duty of corresponding with this office in relation to the particular matters referred to the Committee."

4. "We request that each Presiding Elder be charged with the correspondence concerning matters within his own district, both spiritual and temporal, during the time of his office."

5. "Each individual missionary or member of the Mission is at full liberty to correspond with the home authorities in regard to his private personal matters or affairs, as he may judge proper. We desire of him also as well as of the Presiding Elder, spirited accounts of the particular work committed to his charge. We desire this for the information of this office as well as for the Church, when it may be deemed profitable to publish it to the Church."

6. "Allow me to add, that it is most desirable that we have early and full information of your Conference proceedings. To this end act promptly and transmit by the most expeditious route at least a careful digest of your transactions."

NEW YORK, *Dec. 16th*, 1868. *Cor. Sec.*

III. APPROPRIATIONS FOR UNNAMED HELPERS.

"The General Missionary Committee passed the following Resolution and directed that it be communicated to your Conference, *viz*:—

Resolved—"That every appropriation made to a place or to an office or particular work, as to a helper, or exhorter, etc., no person being named in the appropriation the *use* of such appropriation shall be contingent upon the employment of a suitable person as contemplated in each place, to be paid according to the time appointee serves in view of the appropriation."

NEW YORK, *Nov. 15th*, 1866. *Cor. Sec.*

IV. ON DISTRIBUTION OF APPROPRIATIONS BY THE GENERAL MISSIONARY COMMITTEE.

"With regard to *Rules* for the administration of your Mission Finances, I can only say:—

1. "We furnish you with a copy of the appropriations by the General Mission Committee."

2. "When the appropriations are distributed by the General Mission Committee, the Treasurer is the representative of the Board to see that the appropriations are applied as detailed by the Committee."

3. "When the appropriations are not distributed in detail by the General Mission Committee, but are distributed by the Conference (as last year), then the Treasurer will pay according to the distribution made by the Conference, and not allow transfers of funds in the intervals of the Conferences, so as to interfere with the distribution made by the Conference. These are General Rules to be applied by the Conference and Treasurer, as the cases arise. These remarks are rather explanatory than additional or different from those made on the same subject by me, in my letter of June 20, 1868."

NEW YORK, *Sept. 2nd*, 1868. *Cor. Sec.*

V. IN REGARD TO ADVANCING MONEY OR BORROWING WHEN THE REMITTANCE DOES NOT ARRIVE.

"The Treasurer may not advance any moneys in the interval of Conferences, on any requisition by any member of the Mission for any account unless it be an emergency seriously affecting the health or life of some one in the service of the Mission. Of this the Treasurer must judge and take the responsibility, and look to the Conference and Board for justification. We think the Board will be generous as well as just in such cases."

NEW YORK, *May 21st*, 1865. *Cor. Sec.*

"And now, my dear brother, allow me to say to you as Treasurer, and to request you to make known to the brethren, that the Board cannot consent to what seems to be a practice to some extent among you in India, to your borrowing money and charging the interests on the same in your quarterly accounts, and among ordinary expenses. No other Mission is allowed to do so. Unless it be a necessity to preserve health or life, or valuable property, and under circumstances that do not admit of delay to the Board, no member must borrow money on Mission account, expecting the Board to pay the same with interest."

NEW YORK, *Oct.* 21*st*, 1874. *Cor. Sec.*

"But if a remittance should accidentally be a few days behind, please don't borrow money at such exorbitant rates of interest, unless it be a *necessity* rather than a convenience thatt he Missionaries be paid in full for the whole quarter on the day it begins."

NEW YORK, *Dec.* 30*th*, 1867. *Cor. Sec.*

VI. ON THE UNAUTHORIZED CONTRACTING OF DEBTS BY THE MISSION.

"It is the opinion of the Committee that neither the Mission nor any member thereof, ought to contract debts which they expect the Missionary Society to pay, without having first obtained the consent of the Board. Such a course cannot be allowed with any safety to, or certainty of, a successful administration of the affairs of the Society, and it should cease at once for ever. The Board adopted the following Resolution viz :—

Resolved—"That the Board desires and expects the Mission in India to keep its expenditures within the appropriations made by the General Missionary Committee, and as made; and that hereafter no debt be made on Mission account without the Board having first given its assent."

NEW YORK, *Aug.* 16*th*, 1866. *Cor. Sec.*

VII. DRAFTS ON THE MISSION TREASURY BY WHOM TO BE DRAWN.

"That there may be no uncertainty in this matter, I have consulted the Bishop, and am instructed to say, the President of your Conference will draw the drafts, as President, on the Treasurer, to the order of the Presiding Elders respectively."

NEW YORK, *Nov.* 10*th*, 1865. *Cor. Sec.*

VIII. SENDING MONEY TO THE UNITED STATES FROM INDIA.

"The Board grants to the Missionaries the privilege of remitting through their Treasurer to the United States, at the rate of forty-five cents to the rupee, on all *bona fide* current expenses such as Books, Periodicals, Life Insurance and additional amounts needed for families in America."

"The rule for allowance for families at home is as follows, *viz* :—"In the case of a missionary whose family is in the United States, while the missionary remains in India, an allowance of $600 may be drawn in America for the wife there, and may be reckoned as half of the missionary's salary and $100 may be drawn there for each child at home."

IX. Local Revenues.

"These shall be solicited and collected by the Preacher-in-charge of the station, aided by the assistant missionaries or missionaries and the Presiding Elder, as far as practicable. An exact account shall be kept in the records of the station, of the revenues received and what disposition is made of them, and a quarterly report shall be made of the same to the Presiding Elder, on his quarterly visit. The revenues received and the manner of using them, if used, shall be reported to the Conference at its next ensuing Session by the Presiding Elder, and be audited by a Committee appointed by the Conference for this purpose.* In case of funds arising outside of our Mission limits, they shall be paid to the Treasurer of the Mission as common funds to meet the regular demand on the Mission Treasury: unless the donors shall make special designation in which case the expressed wishes of the donors shall be respected.

Note.—"Rents of Mission property are included in local revenues, and belong to the Mission Treasurer for common purposes, unless the Conference, as a Conference, shall have expressly and specifically appropriated them, or any portion of them in advance."

New York, *May 21st*, 1865. *Cor. Sec.*

IX. Relating to Mission Property.

Renting of.—"Mission property may be temporarily rented by the Preacher-in-charge and the Presiding Elder jointly; provided no contract for renting shall extend the time beyond the next ensuing Session of the Conference. This is to give the Conference the opportunity to dispose of the use of the common property as it may think best for the interests of the Mission. The rents in these cases are returnable to the Treasurer as common funds: the receipts to be reported to the Conference, as a branch of local revenue, as provided in the minute on local revenue."

Repairs and Supervision of.—"Mission property is under the immediate supervision of the Preacher-in-charge where it is situated. If he finds occasion urgent, he should report to his Presiding Elder for advice or aid. If repairs are necessary to preserve the property, local contributions should be had for it if practicable; if not, then the Treasurer of the Mission must be applied to, if the emergency be such that repairs cannot be postponed until Conference meets. The Conference may protect the property without waiting for the authority of the Board, if its condition is such as does not admit of waiting."

Sale of.—"No Mission property (real estate) may be sold without the knowledge and approbation, first, of the Conference assembled, second of the Board."

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* The Conference, deeming it impracticable to audit all Station Accounts during its Session, has ordered that each Presiding Elder shall audit the books of all the Preachers-in-charge on his district, and report the balances in hand to the Conference.

X. Choice of Mission Residences.

"The right of choice of Mission residences shall be in the order of the list of names of missionaries on the minutes of the appointments; *provided* no missionary being in possession at the time the appointments are made, shall be required to vacate under the application of this rule. Nevertheless, in case of appointment of two or more missionaries to one station, they may distribute the dwellings among themselves, if they can cordially agree so to do."

New York, *May 21st*, 1865. *Cor. Sec.*

XI. Relating to the Return Home of Missionaries.

"At the late Annual Meeting of the Bishops in New York, they took action on several points in regard to Foreign Missions, and to the administration of the same: and among other things they passed the following Resolutions, which they sent to the Secretaries, *viz*:—

Resolved—"That no missionary in a foreign field be allowed to return home without the consent of the two Bishops having charge of such Mission, and at least one of their colleagues, obtained previous to such return."

New York, *Dec.*, 13*th*, 1866. *Cor. Sec.*

XII. Repairing to the Sanitarium.

"The Committee* recommend the Board to approve of any member of the India Mission Conference repairing to the Sanitarium on account of ill health in the interval of the Conference Sessions, when advised so to do by his physician, approved by the Presiding Elder, and that he may report the actual travelling expenses, to and from the Sanitarium, to his Conference at its next Session, for audit and payment out of the Contingent Fund of the Conference."

Adopted by the Board, May 15th, 1866. *Cor. Sec.*

"In a letter from Bro. Waugh the question is asked—'Whether under warrant of the Board to pay strictly personal travelling expenses in going to the Sanitarium on account of ill health, the wives of missionaries are included:' I answer, Yes, if they repair to the Sanitarium on account of ill health, and under medical advice. We consider the wives of missionaries as missionaries."

New York, *Dec. 13th*, 1866. *Cor. Sec.*

XIII. Support of Widows and Children of Native Conference Members.

"The attention of the Committee was called to the case of the widows and children of deceased Native preachers, and especially to the provision that should be made for their support. The *rule* for the present

* On India and Turkey.

will be as follows, *viz* :—The Conference may allow to the widow and children of a deceased Native member of the Conference, should their necessities require it, a sum equal to that by which the salary of the preacher while living was augmented on their account."

New York, *Nov.* 19*th*, 1868. *Asst. Cor. Sec.*

VI.—FINANCES OF THE W. F. M. SOCIETY.

1. The President of the Conference will at the close of the Conference Session, give to each Presiding Elder quarterly orders on the Treasurer of the Mission, for the entire amount appropriated by the General Executive Committee of the W. F. M. Society for his district.

2. Each Presiding Elder may draw on the Treasurer of the Mission quarterly, for each circuit or work in accordance with the list of appropriations, and up to the amount of the order of the President of the Conference and no more.

3. The Treasurer of the Mission shall pay to the various persons in charge of work, on the orders of the Presiding Elders, the amount called for by the President's drafts, and no more; unless specially ordered by the proper authorities of the W. F. M. Society in America.

4. The Treasurer of the W. F. M. Society connected with the North India Conference, shall sell all bills, deposit and hold all moneys of the Woman's Society, and shall pay quarterly to the Treasurer of the Mission, on his order, the amounts required by the orders of the Presiding Elders for that quarter ; the Treasurer of the Mission giving a receipt for the same : and the Treasurer of the W. F. M. Society shall pay no moneys, except on such orders, unless specially ordered to do so, in emergencies, by the proper authorities in America. Emergencies of sickness, destruction of property, etc., etc., should be met by Presiding Elders and the Treasurers in the same way as such emergencies are usually met in the Mission.

5. Neither the Presiding Elder, nor the Treasurers, shall have authority to increase or diminish any appropriation made by the General Executive Committee of the W. F. M. Society ; and all unexpended salaries, or portions of such, shall be returned by the Presiding Elders to the Treasurer of the W. F. M. Society in India at the end of each year.

6. The accounts of the Presiding Elders, and of both Treasurers, with the W. F. M. Society, shall be audited annually by the Conference Auditing Committee; the same as in case of the Parent Society's accounts. —(Passed at a joint session of the Finance Committees at a meeting held at Moradabad, January 1887, Bishop Ninde presiding).

W. F. M. SOCIETY PROPERTY.

The following Resolution was adopted at the Conference of 1878 *viz*:—

Resolved—"That the Presiding Elders be requested to see the property belonging to the Woman's Missionary Society, be deeded as per General Conference Resolution."

That all real estate of the Woman's Foreign Missionary Society in India, is held in trust by the agents of the Missionary Society of the Methodist Episcopal Church, according to the order of the General Conference of 1872:—

Resolved 3.—"That we recommend that all real estate in foreign lands belonging to this Society, be held for it by the Missionary Society of the Methodist Episcopal Church, in trust."—*Journal*, 1872, p. 295.

VII.—BOARDS OF TRUSTEES.

1. The "Finance Committee" shall constitute the "Conference Board of Trustees," and, as such, shall have charge of all deeds of Mission property, and shall hold, and invest, and control the income of all endowments connected with this Conference, except those of the "Theological Seminary and Normal High School;" the "Memorial School," Cawnpore; and the "Cawnpore Girls' School;" and others having separate Boards of Trustees.

2. The Board of Trustees of the Theological Seminary and Normal High School shall consist of the Principal of that Institution, six members of this Conference and three laymen—three to be elected by ballot for one year, three for two years, and three for three years, and hereafter three shall be elected by ballot annually.

3. The Memorial School, Cawnpore, and the Cawnpore Girls' School, are under the administration of a Joint Board of Trustees. This Joint Board of Trustees is composed of eight members, four laymen and four ministers; two laymen and two ministers from the North India, and two ministers and two laymen from the South India, Conference.

The Presiding Elder of the Oudh District shall be *ex-officio* member of the Joint Board of Trustees.

The Principal of the Memorial School, Cawnpore, and the Superintendent of the Cawnpore Girls' School to be *ex-officio* members of the Joint Board of Trustees, with equal powers with other members except that they shall have no voice in nomination of Principal or Superintendent.

4. The Board of Trustees of the Centennial High School, Lucknow, shall consist of the Principal of that institution, six members of this Conference and three laymen. Of the nine elective Members of the Board of Trustees three shall retire annually, and their successors shall be elected at its regular session by said Conference. The election of members of the Board shall be by ballot. Five members shall constitute a quorum. (*Vide* Articles of Incorporation.)

5. The Goucher School Committee shall constitute a Board of Trustees for the Central High School, Moradabad.

6. These several Boards of Trustees shall act for Conference in holding the endowments, directing the investments, appropriating the income, and holding and transferring all property of their respective institutions. They shall also arrange rates of board and tuition, and estimate and order the amount necessary to meet the current expenses of their several institutions, and when any aid is required from the Finance Committee shall apply for the same.

7. These several Boards of Trustees shall annually report to the Conference the condition of the endowments, the investments made, and the general financial condition of the institutions under their charge.

8. They shall sanction the course of study proposed by the Educational managers of the schools, and may, when they deem it advisable, indicate to the President of the Conference their wishes concerning the appointments to their respective schools.

9. Each of these Boards of Trustees shall hold its annual meeting during the session of the North India Conference, at which time it may appoint an Executive Committee to act for it during the ensuing year, and may form Bye-Laws regulating its meetings, arranging its work, and defining the duties of its Executive Committee.

10. Six members of a Board shall constitute a quorum.

11. These rules may be changed only by order of Conference.

VIII.—ON EDUCATION.

EDUCATIONAL BOARD.

In accordance with Discipline, Article 254, section four, an Educational Society of the North India Conference auxiliary to the Board of Education of the Methodist Episcopal Church, was organized at the session held in January, 1883. This Society is known as the Board of Education of the North India Conference, composed of the Presiding Elders and two elective members, the latter to serve three years each. This Board annually elects from among its members three officers, viz :—President, Secretary, and Treasurer, to serve one year.

CHILDREN'S DAY.

At the Conference Session held in January, 1883, the following resolutions were adopted, *viz* :—

1. That as a Conference we do our part in making the observance of "Children's Day" universal throughout Methodism, and that we unite with the South India Conference in observing this day on the first Sabbath of March each year.*

* Afterwards changed to the second Sabbath of March.

2. That each pastor take a collection on "Children's Day" and forward the same to the Treasurer of the Conference Educational Society: and that for the present such sums be appropriated to the educating Christian children in the Central Boarding Schools of each District, in accordance with the communication received from the Corresponding Secretary of the Board of Education of the Methodist Episcopal Church and the practice in other foreign Mission fields of our Church.

At the Conference Session held in January, 1885, the Board reported as follows—report adopted :

"In seventeen places Children's Day was observed and collections taken, amounting in all to Rs. 264 with Chandausi to be heard from. Owing to indefiniteness of instructions given to him at last Conference, the Treasurer of the Board has not felt at liberty to expend any of this money ; and it is now available for the purpose for which it was collected, viz: the education of Native preacher's sons. The Missionary Society has made an appropriation of Rs. 500 for the same purpose which is now available. Your Board request that they be authorized to expend the above mentioned sums under the following regulations, *viz* :—

"Applications for assistance from this fund are to be made by the parent or guardian of the proposed beneficiary to the Treasurer of the Board, stating (*a*) the name, age and present attainments of the boy : (*b*) father's name, amount of pay, number of children, number of years in Mission service. All such applications are to have the written endorsement of the Presiding Elder of the District and the Preacher-in-charge of the station in which the parent or guardian of the applicant resides."

TUITION IN BOARDING SCHOOLS FOR BOYS & GIRLS.

Parents whose income from all sources—

Is	Rs. 6 or less	... should pay	Rs. 0 2 0	per	Mensem.
Over	Rs. 6 and under Rs. 10 ...		Rs. 0 8 0		,,
Over	Rs. 10 and under Rs. 15 ...	,,	Rs. 1 0 0	and	clothes.
Over	Rs. 15 and under Rs. 20 ...	,,	Rs. 1 8 0		,,
Over	Rs. 20 and under Rs. 25 ...	,,	Rs. 2 0 0		,,
Is	Rs. 25 and over, ...	,,	Rs. 2 8 0		,,

The amount fixed for persons receiving small salaries may be paid by work of the pupils, if the parents cannot pay.

The Conference adopted the following resolution in 1882, *viz*:—

Resolved—"That the Finance Committee be requested in making estimates and re-distributing the appropriations, to give precedence in all school work to schools for Christians and schools for pronounced enquirers."

The following was adopted by the Conference in 1887, *viz*:—

Resolved—"That the Conference desires, that the Principals of the schools named below, prepare and furnish to us at each Annual Conference through the Board of Education, an annual report in writing including statement of their finances: The Theological Seminary and Normal School, Bareilly; The Centennial High School, Lucknow; The Memorial School, Cawnpore; Boys' High School, Naini Tal; The Girls' High School, Naini Tal; The Cawnpore Girls' High School; The Woman's College and High School, Lucknow; The Goucher Central School, Moradabad."

IX.—ON PUBLISHING.

As provided for in the constitution of the Central Conference, an Editor of Books is elected every two years. His duties are to receive all books and tracts from the hands of the translators and authors, decide upon their fitness for publication, forward to the Press all that are approved, and return to the authors or translators all that are deemed unsuitable.

The following recommendations relative to the distribution of the publications of our Press have been sanctioned by the Conference, *viz*:—

1. The principal stations of our Mission shall be constituted sub-depôts for the publications of our Press.

2. Whenever a new publication is ready, the Superintendent of the Press shall send a suitable supply to each of these sub-depôts, stating the price of the books, as determined by the Superintendent of the Press and the Committee.

3. The Preachers-in-charge of the various stations shall make annual returns for receipts from sales to the Superintendent of the Press.

For duties of the Agents of the Publishing Houses and the Book Committees *vide* Central Conference Minutes for 1887, (Pp. 25-27).

Besides the publications of our own Press, the following are the most available sources for publications required in our work, either for Colportage or for Schools, *viz*:—

(*a*) The North India Bible Society, Allahabad.

(*b*) North India Tract Society, Allahabad.

(*c*) Lodiana Mission Press, Lodiana.

(*d*) Panjab Religious Book Society, Lahore.

(*e*) Calcutta School Book and Vernacular Literature Society. No. 9, Government Place.

(*f*) Baptist Mission Press, Calcutta. No. 21, Lower Circular Road.

(*g*) Calcutta Auxiliary Bible Society. Depository, No. 1, Hare Street.

(*h*) Calcutta Christian Tract and Book Soceity. Depository, No. 1. Hare Street.

(*i*) Government Curator's Depot for the N. W. P. Address "Curator of Government Books, Allahabad.

The depôt contains Educational works and books in English suitable for prizes; also Maps and School Books in Persian, Urdu and Hindi, such as are used in the Government Schools. Sundry Law Books and documents are available here.

Catalogues can be procured on application, to the Secretary or Superintendent for noting the publications obtainable, from all these sources.

X —COLPORTAGE.

The rules of the North India Bible Soceity on the subject of colportage with list of prices may be obtained on application to the Hon'able G. E. Knox, Secretary, Allahabad.

NOTE.

Colportage Work can be carried on with comparatively little trouble :—

1.—By having the Colporteurs report regularly once a month.

2.—By having them keep a correct written account of all publications sold.

3.—These written lists of sales will furnish *data* from which to compile the tabular statement required by the Conference each year.

XI.—THEOLOGICAL SEMINARY, BAREILLY.

1. Candidates for admission into the Theological Seminary, who are members of the Methodist Episcopal Church, must bring a recommendation from some District Conference, or from a Quarterly Conference when no District Conference exists where the candidate resides. Applicants from other Churches must bring suitable recommendations from proper authorities.

2. Candidates for admission to the regular course of study must produce a certificate that they have passed the Middle Class (or 3rd class) Anglo Vernacular Departmental Examination, or the Middle Class Vernacular Examination, or that they have received an equivalent education in some Institution of learning in the country.

3. Exceptions may be made in the case of persons who have not had an opportunity to secure the required training, but who give special promise of usefulness in the ministry. Such candidates shall pass an examination in the Urdu and Hindi, equivalent to the Middle school departmental examination of the North-Western Provinces; Euclid, and Mensuration excepted. The examination will be conducted on the plan of the Government examination. Where books are not substituted, the Government course will be the basis of examination. Candidates must write the Persian or Hindi character well.

4. Candidates who enter under rule 2nd shall receive the regular Diploma of the institution on completing the course of study.

Those who enter as exceptions, *i. e.* under rule 3rd, may receive the regular Diploma on completing the course if their standing in the studies is exceptionally good, otherwise they shall receive a Certificate of graduation duly signed by the officers of the Institution.

The regular course of study requires three years for its completion.

JUNIOR YEAR.

Exegesis—Old Testament as far as Psalms.
Sacred Geography.
Biblical Archæology.
Natural Theology.
Systematic Theology.
Moral Science.
Hindu Mythology.

MIDDLE YEAR.

Exegesis—Old Testament, Psalms and Prophecies.
Ecclesiastical History.
Systematic Theology.
Logic and Rhetoric.
Homiletics.
Hindu Philosophy.

SENIOR YEAR.

1. Exegesis—New Testament.

2. *Polemical Theology.* (a) The Mohammedan controversy; (b) The Hindu controversy; (c) Brahmoism and Ariya Dharm.

3. *Practical Theology.* (a) Constitution and Polity of the Christian Church; (b) Pastoral and Evangelistic work.

4. Mohammedan Philosophy and Religion.

5. Hindu and Mohammedan sects.

Exercises in sermonizing and public speaking, and reading of the Sacred Scriptures throughout the course.

Persian, Arabic and Sanskrit continued throughout the course for classes that may be formed in these languages.

Classes in Greek and Hebrew are formed for students who may be thought competent to take these languages.

XII.—CONFERENCE MINUTES AND RESOLUTIONS.

I.—ON POLYGAMY.

(Adopted at the 4th Session of Conference, Jan. 1868.)

The Committee to whom was referred the Memorial of the Moradabad District Conference on the subject of Polygamy, beg leave to present the following Report:—

"When our Saviour began his ministry, he at once set up a more perfect standard of morality than that which had existed among the Jews, not only denouncing many popular traditions, but even going so far as to change both the letter and spirit of some of the laws of Moses. Among the most important of the reforms which he instituted, was a re-statement of the law of marriage, in which he reminded the Jews of the sacred character of the institution as first appointed in Eden, admitted the temporary suspension of some of its obligations on account of the 'hardness of heart' of the people, and clearly and emphatically recalled them to the observance of its duties as laid down in the days of man's purity. As God had created 'a male' and 'a female,' so the Saviour taught that 'they twain' should be 'one flesh.' This is clearly the definition of Christian marriage. Polygamy is wholly inconsistent with such an institution. Mohammedan marriage may admit of it, as may that of Hindus or Jews, but to speak of a Christian polygamist, is to use contradictory terms.

"It cannot be denied that plausible reasons have been adduced to show, that while polygamy should not *permanently* be retained in the Church, yet in cases where converts have been entangled in this way before conversion, no interference should be made with their social relations. Among the most prominent arguments advanced in defence of this position are the following *viz* :—

1. "It is alleged that we have the sanction of the Apostles for this course, they having merely limited the privileges of the polygamist, by excluding him from certain positions. But it is by no means clear that the Apostles ever followed such a policy. It is true that Paul instructed both Timothy and Titus to appoint as deacons and elders only those who were 'the husbands of one wife;' but we may well question whether the

reference here is to polygamy at all. It is well known that divorces for frivolous causes had become very frequent in all parts of the Roman empire at the beginning of our era, that polygamy had ceased to exist among the Jews, that it had not become at all common among any class of the Romans, and that it was comparatively limited among the Greeks. Is it not reasonable, then, to suppose that the apostle cautions his brethren against appointing men who had successively married and divorced a number of wives, thus making themselves obnoxious to the numerous friends of the divorced parties? This supposition becomes almost a certainty, when we notice that a like caution is given in the case of women, that they should be 'the wife of one husband,' for surely no one will for a moment claim that polyandry existed in the early Church. It is well known that this was the universal interpretation of the primitive Church, and that the Greek Church adheres to it in a most literal sense to the present day.

2. "It is constantly urged that many holy men mentioned in the Old Testament had a plurality of wives, and yet God approved of their lives in a special manner. The same argument was long used to defend slavery in America, and is still used by the Mormons in Utah. Its fallacy is so transparent, that a child need not be deceived by it. The question is simply thus:—Were the holy men referred to *Christians*, or were they not? That they were good men, according to the light they had, no one can doubt; but if the best of them were living among us now we would simply call them Jews, and refuse them the privileges of the Church.

3. "But it is claimed that the heathen are as ignorant and hard-hearted as the Jews and patriarchs, and a like allowance should be made for them. This is very true, so far as their condition is concerned; and if we have no better light to offer them, and if there is no fuller measure of the Spirit to soften their hearts, than was enjoyed before the day of Pentecost, then the conclusion is valid. But it must be remembered that the question deals, not with the depraved heathen but with *Christian Converts*, the least of whom enjoys privileges which far transcend those of the highly-favored John the Baptist.

4. "It is often urged that a separation inflicts great injustice on the wives who are put away. Financially there can be none, as the convert is required to support them comfortably. As to marital rights, it is begging the whole question to raise such an objection. It might, with infinitely more reason, be urged that it it wronging the woman to allow her to be kept in a state of concubinage. Better far that she be allowed to contract an honorable Christian marriage, and escape from a life in which she can never know what domestic happiness is.

5. "It is further urged that many painful separations must occur, and that to avoid this temporary polygamy should be tolerated.

"If all claimed here were admitted, it is only what might be urged in multitudes of cases to justify men in delaying their conversion. How

many happy families are forever broken up by simply preaching the truth? All this has been foretold by our Saviour, and is inseparable from the faithful preaching of truths which admit of no compromise.

"But it will be found that these separations are usually less painful than is commonly supposed. Nothing can be more absurd than to suppose that an affection can exist in a polygamist's family, similar to that which we see in Christian households. The husband nearly always has one favorite only, while to the vast majority of the women, separation will be hailed as freedom from slavery. Among the lower classes this is especially true. Nine-tenths of them would rejoice to be freed from their masters, if a chance of honorable wedlock were offered them.

"Having noticed these objections, it remains to show a few weighty reasons for adhering to the practice which has generally prevailed in the most successful Protestant Missions:

1. "If polygamy is tolerated to any extent in the Church, it will gain a foothold among us which will not be easily relinquished. The 'twin relics of barbarism,' Polygamy and Slavery, are both alike in holding tenaciously to any concession made to them. The early Churches in America simply tolerated slavery, hoping that it would not outlive a single generation; but they were destined soon to find it their master. If we allow polygamy a place among us, there is reason to fear that it will long remain a source of trouble and weakness to an infant Church which can ill afford to contend with such an element.

2. "A compromise of *principle* invariably paralyzes the Church, and unfits her for the earnest struggle in which she is engaged. To confess for a moment that we quail before the consequences of our own preaching, is to deny our confidence in it. The moment we lower the high standard left in our hands, we lose that moral power which ever marks the vigorous advance of Christianity.

3. "More especially do we need to insist on the Christian rule of monogamy, because it is important at the outset to give our people a correct idea of the sanctity of the marriage relation. To allow the slightest deviation from the strict law of Christian marriage, will lead them to confound principle and policy, to look on an institution as old and as hallowed as the bowers of Eden, as simply a conventional arrangement to be modified at pleasure. The grand center around which all the social excellencies of a Christian community crystalize is the family; and if we would organize a community in India worthy of the name of Christian, we must guard against the slightest infringement of it rights and privileges.

"The re-adjustment of the relations of a polygamist's family must necessarily involve many very perplexing questions which cannot be reached by any definite rules. Yet a general policy should be laid down, and such regulations adopted as may meet the difficulty as far as possible. The general object being to substitute Christian for

heathen marriage, the arrangement which most satisfactorily effects this should be adopted. In deciding such cases we recommend that the following rules be observed, *viz* :—

1. "Where a convert is to select his wife from among two or more of his previous partners, *all other claims being equal*, the first wife shall be allowed the preference.

2. "In cases where the marriage in in childhood has been practically involuntary on the part of both parties, resulting in unhappiness, and leading to other alliances, the preference allowed to the first marriage may be materially modified.

3. "In all cases where all the parties involved amicably consent to any definite arrangement for separation, thier wishes shall be allowed.

4. "The question shall always be considered in its relation to the interests, wishes, and feelings of *all the parties*, the man in every case being put on a par with the woman.

5. "The convert in every case shall be required to contribute for the support of his former wives, in such amount as the Committee called in his case may decide, so long as they may remain unmarried.

6. "To avoid abuses, no such convert shall be admitted to baptism until his choice of a wife has been ratified by a Committee of five members of the Church, appointed by the Preacher-in-charge, and confirmed by a Quarterly Conference, subject to the veto of the President of the Quarterly Conference.

7. "The same Committee shall sanction all arrangements made for the disposition of the children of parties involved."

II.—On Temperance.

Whereas, we, being a company of professedly holy men engaged in a holy cause, and desiring to "cleanse ourselves from all filthiness of the flesh and spirit," we look upon the use of tobacco as a filthy, expensive, useless, and injurious habit: and the use of intoxicating liquor as a beverage, as physically and morally wrong, opposed by science, reason, and the Word of God, therefore, *resolved*:—

1. "That we discountenance by our example and practice, and express our opinion and cast our influence against the use of tobacco, in any of its forms.

2. "That whenever we administer the Sacrament of the Lord's Supper to our congregations we will when possible, use *unfermented* wine, and when done in the presence of non-christians we will explain its signification.

3. "That as we read our *General Rules* we impress upon our membership that clause in which it is written that 'it is expected that all who continue with us should avoid drunkenness, buying and selling

spirituous liquors, or drinking them, unless in cases of extreme necessity, and that for its violation *any member can be expelled.*—(1879.)

4. "That we are in hearty sympathy with the existing Temperance Associations in India, and that we will organize Total Abstinence Societies in each of our Stations, and strive to impress upon the minds of all, whether members of the Church or not, the importance of taking an active part in this cause.—(1866.)

Tobacco.

The resolution concerning the use of tobacco was taken up. After discussion and amendment the following substitute was adopted :—

> *Resolved*—"That Principals, Teachers and Boards of Trustees of our educational institutions shall use all proper means to prevent students in their charge from forming or continuing in the injurious habit of using tobacco : that lessons showing the injuriousness of the use of tobacco be introduced into our text books so far as may seem advisable, and that in no case shall a Principal or Manager of an educational institution pay a scholarship to any student who uses tobacco."—(Conference session, January, 1885.)

III.—On Statistics.

Resolved—"1. That October 31st, be agreed upon when all the statistics be made up for the year.

2. "That the President of the Conference be requested to appoint the Statistical Committee for the ensuing year at the same time that he appoints Committees for examination.

3. "That it be the duty of this Committee to send out Conference Statistical blanks early in October, and to receive the same back, duly filled, as soon after the 31st of October as possible, and immediately to perfect and prepare for Conference the Annual Returns.

4. "Special attention is needed on the part of the Presiding Elders and the Preachers-in-charge to paragraph 104 of the Discipline, because on the accuracy of the records depends the accuracy of the statistical returns.

5. "That a list of all property belonging to the Mission be made by the Preacher-in-charge of each circuit with the Presiding Elder : and that the list be entered in columns prepared for the same in the Church Record.

6. "School houses used for religious worship to be reported in the column of Churches as heretofore.

7. "The column near the end of the table of 'General Statistics,' headed 'Contributions from Churches' is meant to be a re-statement of the sum of all money 'collected in India' from or by the Church proper, so as to show the total amounts of the gifts of Natives from

those of Europeans. It includes money given for the Pastor, for the Annual Missionary Society, for Children's Day, for Sacramental Collections, and for local work. It does not include grant-in-aid nor school fees, nor money which is the proceeds of an endowment, nor rent.

8. "We recommend that the columns of 'Current Expenses' and 'For Local Work' be made one, and that the space thus left be used for Children's Day Collection. The heading 'Adult accessions during the year' has no reference to removal from one station to another, but is meant to show the additions from the outside to the number of our Methodist Episcopal community."—(1884-1887.)

IV.—Special Report on Extension of the Work.

Resolved.—1 "That the Presiding Elders are hereby recommended to organize in connection with our Church any persons who may desire our pastoral oversight, whether said persons live within the present limits of our Mission field or not, provided that in so doing they assume no financial liabilities and provided further that the persons wishing to unite with us have been converted under our ministry.

2. "That they be further recommended to watch closely for special indications of Providence, as to where our efforts should be directed, and to recognize the conversion of souls as an infallible token that God accepts our labors in any specified place.

V.

Resolved.—"That we will receive no person on trial into this Conference until he has been tested for at least four years as a local preacher in our regular work, and has passed the entire course of study arranged for local preachers."—(1879.)

VI.

Resolved.—"That as a Conference we urgently recommend our missionaries not to employ Christians who wander about without recommendations or letters from the Preachers-in-charge of our stations." (1881.)

VII.—Sunday-Schools.

1. That for the more efficient use of our Hindustani brethren in the work, each missionary hold a weekly teachers' meeting.

2. That a uniform attendance roll be adopted and kept in each Sunday-school and that the Publishing Committee be authorized to publish the same.

3. That we endeavor to enlist the services of all our Christians and the attendance of all our Christian children in our Sunday-schools.

4. That wherever it is practicable a weekly collection be taken in our Sunday-schools to purchase requisites for making our schools more attractive and efficient.—(1874.)

VIII.—Parsonage Furniture, Etc.

The Committee on parsonage furniture, etc., beg leave to recommend :—

1. That in furnishing parsonages only the heavier articles of furniture, including matting for floors, punka fixtures and chicks be furnished at the expense of the Mission, and that purchases of the same be made by the Preacher-in-charge and the Presiding Elder of the District conjointly.

2. That only such servants as are required for the proper care of Mission property be paid from Mission funds.—(1873.)

IX.—Boys' Orphanage.

Resolved.—"That the Superintendent of the Boys' Orphanage be granted permission to gather into the school of that institution promising but poor Christian boys as circumstances may permit, to be educated and supported by scholarships.—"(1874.)

XIII.—SUNDRY USEFUL ITEMS.

1. The address of the Mission Board and New York Book Rooms, is "No. 805, Boadway, New York."

2. Communications intended for the General Missionary Committee should not be dispatched later than the 25th of September. This is the last "safe date," as the Committee meets from the 1st to the 15th of November. An earlier mail than September 25th is better than this date, as it involves risk.

3. The official year of the Indian Government begins April 1st.

4. *Applications* for "Grants-in-aid" should be sent at least by the 1st of October. "It is necessary that applications for new Grants-in-aid be registered in the Director's office before the preparation of the Budget-Estimates in October," (*Grant-in-aid Rules.*) And yet grants have been allowed for buildings and for teachers on applications sent in any time before the 1st of April.

5. For full information on all Postal Matters, Time Tables, Money Orders, Telegraph Department, etc., get the "*Indian Postal Guide*," procurable at all the principal post offices in India.

6. Members or probationers in the Church going from one station to another without certificates from the Preacher-in-Charge where their names are recorded, should not be counted in the station to which they go; nor should their names be recorded on the Church books there. It is feared some of us have not been sufficiently carefully in this matter.

7. Very great care should be taken in recommending young men to our Theological School. No young man has any business there who has not given satisfactory evidence of *genuine conversion*, and of having received a *Divine call* to the work of the ministry.

8. It is expected that any brother proposing to make changes of any kind in Mission buildings, either adding to or taking down any part of such buildings, will consult his Presiding Elder before commencing the work, and that he will not proceed without his sanction.

9. In 1886 the Corresponding Secretaries sent an urgent request that each missionary send them a quarterly letter, giving special attention to encouraging incidents connected with the growth of his work, calculated to stimulate the Home Church to larger giving and a deeper interest in the work of God among the heathen.

XIV.—STATION ACCOUNTS.

In order to have uniformity in Mission Accounts the following plan of book-keeping was adopted at the Conference of 1873, and again approved at the Conference of 1874 :—

DAY BOOK.

January, 1873.

	Dr			*Cr.*		
Amount brought forward...	390	0	0	450	0	0
TUESDAY 21*st.*						
BUILDING AND REPAIRS.						
By 10,000 Bricks for servants' houses, ...				50	0	0
,, 1,000 Bamboos, ...				20	0	0
,, Laborers, ...				15	0	0
To Cash from P. Elder, ...	150	0	0			
ITINERATING.						
By trip to B., ...				5	0	0
To Cash for quarter from P. E., ...	50	0	0			
22*nd.*						
CITY SCHOOL.						
By Salary of Teacher dismissed, ...				18	0	0
,, Four new benches, ...				20	0	0
To sale of old benches, ...	12	0	0			
28*th.*						
NATIVE PREACHERS' SALARIES.						
By Salary of A. B.				16	0	0

LIST OF ACCOUNTS.

Salaries of Missionary and Helpers.
Anglo-Vernacular Schools.
Vernacular Schools.
Building and Repairs.
Local Accounts.
Woman's Missionary Society.
Itinerating.
North India Bible Society.
Mission Press.
Quarterly Balance Sheet.

LEDGER AND

Buildings and Repairs of the *Station in account with*

Dr.

		P.	Rs.	A.	P.	Rs	A.	P.
January.	To Cash for quarter from Presiding Elder, ...	1				150	0	0
February.	„ Sale of old timbers, ...	6				50	0	0
March.	„ Contingent Fund from P. E., ...					100	0	0
„	„ Balance, ...					35	0	0
	Total Rs., ...					335	0	0
April.	To Cash for quarter from P. E., ...	12				150	0	0
	Total Rs., ...					150	0	0
July.	To Balance, ...					71	0	0
„	„ Cash for three quarters from P. E., ...					150	0	0

Quarterly Balance Sheet of the *Station*, 1873.

Dr.

First Quarter.	Rs.	A.	P.	Rs.	A.	P.
To Cash from Presiding Elder, ...	3,500	0	0			
„ Subscriptions and Donations, ...	35	0	0			
„ School Fees, ...	15	0	0	3,550	0	0
Total Rs., ...				3,550	0	0
Second Quarter.						
To Balance, ...				625	0	0
„ Cash from P. E., ...	3,500	0	0			
„ Subscriptions and Donations, ...	100	0	0			
„ School fees, ...	20	0	0	3,620	0	0
Total, Rs. ...				4,245	0	0

BALANCE SHEET.

The Missionary Society of the M. E. Church, U. S. A.

Cr.

		P.	Rs.	A.	P.	Rs.	A	P.
January.	By bricks, bamboos and labor on servants' houses	1				85	0	0
March.	,, New roof on stable, ...	10				250	0	0
	Total Rs. ...					335	0	0
April.	By balance brought down, ...					35	0	0
,,	,, Labor, ...	16				44	0	0
,,	,, Balance, ...					71	0	0

Quarterly Balance Sheet of the *Station*, 1873.

Cr.

First Quarter.	Rs.	A.	P.	Rs.	A.	P.
By Anglo-Vernacular School	1,200	0	0			
,, Building Account	100	0	0			
,, Itinerating, ...	80	0	0			
,, Local Account	45	0	0			
,, Salaries of Helpers	300	0	0			
,, ,, Missionary	600	0	0	2,825	0	0
,, Balance, ...				625	0	0
Total, Rs. ...				3,550	0	0
Second Quarter.						
By Anglo-Vernacular School, ...	2,000	0	0			
,, Building Account, ...	500	0	0			
,, Local Account, ...	36	0	0			
,, Salaries of Helpers, ...	800	0	0			
,, ,, Missionary, ...	600	0	0			
,, Vernacular Schools, ...	200	0	0	4,136	0	0
,, Balance, ...				109	0	0
Total Rs. ...				4,245	0	0

STATIONS OCCUPIED BY THE MISSION.

Name of Station.	District.	Population of			Density of population per sq. mile, (District.)	Area, etc.
		City.	District.	Province.		
Lucknow,	Lucknow,	261,303	696,824	Oudh, 11,357,741	704	24,246 sq. miles: as large as New Hampshire, Vermont, Connecticut and Rhode Island.
Barabanki,	Barabanki,	15,133	1,026,788		580	
Unao,	Unao,	9,509	899,069		514	
Sitapur,	Sitapur,	18,544	958,251		425	
Hardui,	Hardoi,	10,026	987,630		427	
Lakhimpur,	Kheri,	7,526	831,922		278	
Panahpur,	Do.	und. 1,000				
Rai Bareli,	Rae Bareli,	16,269	951,905		547	
Sultanpur,	Sultanpur,	9,374	957,912		561	
Pertabgarh,	Pertabgarh,	11,826	847,047		589	
Bahraich,	Bahraich,	21,998	878,048		320	
Gonda,	Gonda,	13,743	1,270,926		442	
Fyzabad,	Fyzabad,	71,405	1,081,419		640	
Moradabad,	Moradabad,	67,387	1,155,173	Rohilkund.	506	
Amroha,	Do.,	36,145				
Sambhal,	Do.,	35,169				
Chandausi,	Do.,	27,521				
Hasanpur,	Do.,	9,142				
Dhanaura,	Do.,	5,204				
Babjoi,	Do.,	2,724				
Babukhera,	Do.,	und. 1,000				
Daura,	Do.,	Do.				
Joa,	Do.,	Do.				
Narainya,	Do.,	Do.				
Raipur,	Do.,	Do.				

STATIONS OCCUPIED BY THE MISSION.

Name of Station.	District.	Population of			Density of population per sq. mile (District.)	Area, Etc.
		City.	District.	Province.		
Rasulpur,	Moradabad,	und. 1,000		Rohilkund, 5,122,557.		10,882 sq. miles; a little larger than New Hampshire and Rhode Island.
Shahpur,	Do.	Do.				
Sharifpur,	Do.	Do.				
Bareilly,	Bareilly,	103,160	1,030,936		638	
Aonla,	Do.	13,018				
Khera Bajhera,	Do.	und. 1,000				
Fatehgunj West	Do.	Do.				
Shajahanpur,	Shahjahanpur,	69,892	856,946		490	
Jalalabad,	Do.	8,025				
Bijnour,	Bijnour,	15,147	721,450		386	
Najibabad,	Do.	17,750				
Mandawar,	Do.	7,125				
Budaon,	Budaon,	31,043	906,451		452	
Bilsi,	Do.	6,115				
Kakrala,	Do.	5,810				
Bisauli,	Do.	4,465				
Pilibhit,	Pilibhit,	29,840	451,601		329	
Nynee Tal,*	Kumaon,	6,576	493,641	Kumaon.	82	*In Sept. 1880, 10,054.
Dwarahath,	Do.	und. 1,000				
Pithoragarh,	Do.	255				
Paori,	Gurhwal,	und. 1,000	345,629		62	
	Tarai,	...	206,993		220	
Cawnpore,	Cawnpore,	151,444	1,181,396		498	
Agra,	Agra,	160,203	974,656		526	
Allahabad,	Allahabad,	150,338	1,474,106		520	
Muthra,	Muthra,	55,016	671,690		462	

OTHER STATIONS AND DISTRICTS.

Name of Station.	District.	Population of			Density of population per sq. mile (District.)	Area, Etc.
		City.	District.	Province.		
Dehra Dun,	Dehra Dun,	18,959	114,070		120	
Saharanpur,	Saharanpur,	59,194	979,544		440	
Muzaffarnagar,	Muzaffarnagar,	15,080	758,444		457	
Meerut,	Meerut,	99,565	1,313,137		551	
Bulandshahr,	Bulandshahr,	17,863	924,822		482	
Aligarh,	Aligarh,	62,443	1,021,187		522	
Etah,	Etah,	8,054	755,523		435	
Farukhabad,	Farukhabad,	74,872	907,608		528	
Mainpuri,	Mainpuri,	22,736	801,216		472	
Etawah,	Etawah,	34,721	722,371		426	
Fatehpur,	Fatehpur,	21,328	683,745		417	
Jaunpur,	Jaunpur,	42,845	1,209,663		778	
Hamirpur,	Hamirpur,	7,155	507,337		221	
Banda,	Banda,	28,974	698,608		221	
Gorakhpur,	Gorakhpur,	57,922	2,617,120		569	
Basti,	Basti,	11,592	1,630,612		592	
Azamgarh,	Azamgarh,	18,528	1,604,654		747	
Ghazipur,	Ghazipur,	43,232	1,014,099		688	
Ballia,	Ballia,	15,320	924,763		808	
Benares,	Benares,	208,083	892,684		894	
Mirzapur,	Mirzapur,	85,362	1,136,796		217	
Jalaun,	Orai,	7,738	418,142		283	
Jhansi,	Jhansi,	2,473	333,227		212	
Lalitpur,	Lalitpur,	10,684	249,088		127	
Total Oudh,	...	...	...	11,357,741	...	24,246
Total N.W.P.	...	...	...	32,750,128	...	81,865
Grand Total N W.P. and Oudh,*	..	..	...	44,107,869	...	106,111

NOTE.—The Mohamedans in Oudh amount to 19·59 per cent. of the population; in the North West Provinces to 13·72 per cent. The highest proportion of Mohamedans is found in the Rohilkund Division, where they exceed 23 per cent. of the population. The Tarai has a larger proportion of Mohamedans than any other District, *viz.*, 36 per cent. Moradabad District comes next with 33 per cent. *Vide* Census Report for 1881, p. 60.

*As large as Ohio, Indiana, and Kentucky.

STATISTICAL SUMMARIES.

Year.	Members.		Baptisms.		Day Schools.		Sunday Schools.	
	Full	Prob.	Adults.	Children.	Schools.	Scholars.	Schools.	Scholars.
1864	117	92	62	53	†	†	9	397
1865	157	108	47	55	†	†	12	459
1866	196	161	57	45	†	†	22	632
1867	338	212	160	119	62	2692	26	752
1868	377	288	173	116	50	3906	31	860
1869	468	303	277	201	106	4250	34	1116
1870	541	526	269	202	117	4309	35	1177
1871	687	556	133	160	†	†	45	1927
1872	793	557	128	155	155	5427	76	3536
1873	876	691	235	235	190	6836	104	4549
1874	1145	778	259	261	204	7577	126	5438
1875	1283	865	183	198	217	8093	153	6751
1876*	1281	757	168	207	194	7411	133	6509
1877	1298	970	307	365	178	6575	137	6049
1878	1468	1058	257	532	195	5097	164	6907
1879	1532	1115	175	335	208	7196	182	7382
1880	1686	1178	199	256	344	8338	222	8952
1881	1954	1190	325	263	272	9217	281	13111
1882	1990	1571	499	406	330	10715	344	15397
1883	2224	2176	565	604	397	12109	430	17366
1884	2288	2285	347	288	409	12119	479	18069
1885	2623	2655	585	431	420	13787	519	19973
1886	3124	3147	1103	669	440	14509	567	22061
1887	3121	2899	832	600	449	13847	594	23910

* South India Conference organized. † No Report.